



THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

MEXICO AND THE ROMAN CHURCH

CONCERNING "MISREPRESENTA-
TION"

CARDINAL O'CONNELL AND
PROHIBITION

THE MEXICAN NATIONAL
CATHOLIC CHURCH

APRIL, 1926

330 WEST 55th STREET,
NEW YORK CITY.

APR 10 1926

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,

330 W. 55th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

BOARD OF TRUSTEES:

Rev. James Parker, Ph.D., President
Rev. David James Burrell, D.D., LL.D.
Mr. W. J. Thompson, Treasurer
Rev. Oscar M. Voorhees, D.D., Secretary
Rev. Stephen L. Testa
Mrs. Katherine Barry O'Connor
Mr. H. F. Brinkerhoff

MANUSCRIPTS: The Editor invites travelers, missionaries and others to send in articles and photographs of a nature suited to the spirit of "The Converted Catholic," especially short descriptive articles and portraits of recently converted Roman Catholic priests and laymen. Manuscripts should be typewritten, and should be accompanied by return postage. Although every care is exercised to protect manuscripts and photographs, we cannot be responsible for those lost in the mails; it is wise to keep a copy of all material submitted.

SUBSCRIPTION TERMS: Regular subscription rate \$1.50 per year, except to ministers and Christian workers, as well as to new subscribers during 1926, a special rate of \$1 is made.

REMITTANCES: All remittances should be made by Registered Letter, International Postal Money Order, or Express Order, or by check or draft. Make subscriptions payable to "The Converted Catholic," or to Christ's Mission.

EXPIRATIONS: The date of the address label pasted on the wrapper of your copy of the magazine indicates the month and the year of expiration. After you renew your subscription the date is changed; this forms your receipt. If the date remains unchanged notify us at once.

CHANGE OF ADDRESS: When a change of address is ordered, both the old and new address should be given.

AGENTS: Do not subscribe to "The Converted Catholic" through agents unknown to you personally, or you may find yourself defrauded.

CORRESPONDENCE: All communications in connection with "The Converted Catholic" should be addressed to 330 West 55th Street, New York, N. Y., U. S. A.

Entered as Second-class Matter, January 22, 1916, at the Post Office at New York, N. Y. under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized August 20, 1918.

THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XLIII.

April, 1926

No. 4

All persons who subscribe during 1926 will receive the Magazine for one year at the special rate of ONE DOLLAR. This offer is made in Drive for new subscribers, as the subscription has been \$1.50. All sending us two or more new subscriptions are entitled to the premiums noted on inside page of the back cover.

CONTENTS

Mexico and the Roman Church.....	106	Concerning "Misrepresentation".....	116
"The Catholic Church and Politics".....	108	Was St. Peter Ever in Rome?.....	118
"The Outlook" on "Quas Primas".....	109	The Roman Church and Prohibition.....	119
Sinn Fein Soldier Finds Salvation.....	114	The Lutherans and "Quas Primas".....	121

A MESSAGE FROM THE FOUNDER

The Roman Catholic theologians say that in case of necessity, that is, in danger of death, any man who has been a Roman Catholic priest can perform all the ceremonies of the Roman Catholic Church as validly as the Pope himself.

You and I, Cardinal, sat at the feet of the same theological professors in St. Mary's Seminary, Baltimore, and though you preceded me there by several years, I presume the good Father Dissez, who still teaches in the seminary, entertained your class as he did mine with stories of the divine origin and power of the priesthood. You remember what he told us of that Father Murphy, of Maine, who withdrew from the priesthood and became a physician, and when his servant girl was dying at her request administered the sacraments to her as validly as if

the Pope himself had performed the ceremony.

Here is a case in point: When I was returning from Philadelphia to New York on June 8, a man was killed by the train near the Germantown Junction. When the train stopped, many of the passengers rushed back to where the man lay, and though his brains were scattered over the track, some thought life was not extinct. A bystander, who recognized the writer, suggested that the injured man could be given absolution, and even baptized conditionally, in order that his soul might be saved. The suggestion was scouted for two reasons. First, the man was evidently dead, and secondly, even if he were alive, all the waters of the ocean and all the absolutions of all the priests, bishops, and the Pope himself, could not save his soul. God alone could do that, and ac-

cording to His promise He would do it if the man repented of his sins and had faith in the Lord Jesus Christ. All the tricks and ceremonies of priests, whether in "good standing" in the Church or excommunicated, are vain in the presence of death, and as useless as they are in life to save a soul or make a person a Christian. "Whosoever will," says Christ, "may come unto Me, and I will give him rest and pardon and peace."

"But how can I come except through the priest?" asks a Roman Catholic friend. We answer, You can come personally and directly, by calling upon the name of the Lord and asking Him to forgive you. He has the power to do so, for He says, "All power is given to Me in Heaven and on earth," and He will use that power on your behalf if you ask Him. He has not delegated that power to your priest or to any other person. He is a jealous God in

this respect. Remember that He came into the world to save sinners, and if you know that you are a sinner, and now repent heartily of all your sins and believe in Him as your Saviour and your God, He will forgive you without asking permission of a priest or Pope. It is very plain and very simple if you will use your own reason and common sense and the faith God has given you, and not be bamboozled by the stories of those priests and bishops and Italian Popes who try to make you believe that they have power from God that they will use on your behalf if you will obey them, and pay them for such ceremonies as saying Masses to deliver your soul from purgatory. Don't believe them, but go to God's Holy Word and believe what He says there. Trust Him, my Roman Catholic friends, and He will not deceive you.—From Letter to Cardinal Gibbons, *THE CONVERTED CATHOLIC*, July, 1891.

Death of Cardinal Sili

Cardinal Sili, cousin of Cardinal Gasparri, Secretary of State, died Feb. 27. He is the Cardinal who was asked by Pope Benedict XV to commend him to Our Lady of Pompeii, after he had received the last rites of the Church, on his death bed.

Poland and the new nations on the Baltic.

Lutheran Aid to European Protestants

The Boston "Transcript," recently said that American Lutherans had sent \$6,750,000 in food, money and clothing to Europe in aid of Protestants in Germany, Austria, Hungary, Roumania,

The Ten Commandments in Schools

The Boston "Transcript," March 6, says that charts containing the Ten Commandments to the number of 218 have been placed in the schools of Omaha, Neb. An increasing number of cities are following the example of Omaha and placing these charts in schools. As this decalogue is presumably that contained in the King James Version of the Bible, the priests of Rome will doubtless renew their efforts

to prevent Catholics sending their children to schools where these charts are displayed.

"Rome-Rum Rebs" in Porto Rico

The Boston "Transcript," Feb. 17, said that in Porto Rico, the W. C. T. U. had failed to persuade Prohibition Administrator Hanlon to prohibit a carnival celebration in the Spanish casino at Ponce, which the women said "disregarded and ridiculed" the Constitution of the United States in that the casino was decorated to represent a Kentucky "moonshine" cave, the carnival queen is the "queen of Volstead violators," and members of the court represent champagne, vodka, creme de menthe and cocktails.

Lutheran Decorated by Holy Orthodox King

Rev. Philipp Popp, the only Lutheran pastor in Sagreb, capital of Croatia, has been decorated by King Alexander with the Order of St. Sava, says the Boston "Transcript," March 6. Besides caring for a congregation of about 3,000 people, Dr. Popp takes care of a Lutheran parochial school. He also spends eighteen hours a week in class work in the State School as Professor of Catechetics. The Order of St. Sava has been awarded him according to the king's proclamation, for his services in both religious and social fields.

Vatican Uses "Protestant" Money

In the New York "Herald-Tribune," March 5, it was said that Blair & Co., Inc., and the Chase Securities Corporation had extended a mortgage credit

reported to be \$1,500,000 "to the Vatican to enable it to acquire Methodist properties overlooking St. Peter's." There have been reports that the municipality of Rome was likely to "condemn" the site of the Monte Mario College for park purposes, but if the above item means anything at all, it suggests that the ulterior intention is for the Vatican to acquire the buildings by purchase from the municipality.

What Some Irish Want to Know

In a paragraph in the Boston "Transcript," March 6, about the visit of a large delegation of Catholics from Ireland to Chicago for the Eucharistic Congress there next summer, the writer says that one task will be "to find out how it happens that large numbers of Irish, good Catholics when in Ireland, come to American cities and fall away from the Mother Church." The chief reason is that the said Mother Church has never taught them the real Gospel of Jesus Christ and His salvation, but merely taught them the man-made cult of a man-made Church—"made in Italy," totally destitute of any real spiritual power.

As to "Bigotry"

In the "Current History Magazine," for March, George Barton devotes four pages to what many will regard as Roman propaganda, in an article entitled, "Dying Embers of Bigotry in America"—the said "bigotry," of course, being the awakening sense on the part of many citizens of this

country of the existence and menace of the Papal Peril. In the last sentence he says: "We must conclude that the power of bigotry is waning in this country." He seems quite blind to the fact that not only are there some 20,000,000 members of the most bigoted organization in the country, but several more millions of children are being educated in bigotry in the Roman parochial schools. So the "waning" of bigotry is not very plainly to be seen by any who are acquainted with the facts of the case.

The Spiritual Darkness of "Rome"

"Inter-America," Feb., 1926, gives several pages to essays by Luis Debayle, a physician of Nicaragua. In one of these—"Life"—occur the following lines. "The dawn of life is illuminated by love; the midday, by ambition; the afternoon, by faith; and the night by the lunar reflection of the past. We are travelers 'with a whole day of dawn, of weariness and sunshine, whom the dusk and the night overtake amid the solitary wood before we reach our destination'". . . . "The doctrine of Christ furnishes a reason for living: to suffer and to hope that the enigma of sorrow will be solved in the ultra-mundane clarities." Without God and without hope in the world! How sad to think of thousands of the best minds in the "Catholic" countries living—and dying—in the spiritual darkness depicted by this physician of Central America!

Surely this item constitutes a call to give the Gospel to such men.

Praying to the Virgin Mary

In "America," Jan. 16, we read that the Rev. Mr. Bennett, of Oregon, recently told English Episcopalians of vespers services held "in a Y. W. C. A. here" with "processions, lighted candles and a prayer to the Virgin Mary." The London "Tablet" says, "If one of the Christian young women were to write and say, 'Dear Mr. Bennett, I want you to pray for me,' Mr. Bennett would not be shocked." Why, then, asks the "Tablet," should he do aught but praise the young women for seeking the aid of an intercessor immeasurably stronger and better than himself? One reason might be that Mr. Bennett is alive and might be able to comply with the request; and another is that a "prayer to the Virgin Mary" is an act of worship, dishonoring to Christ, and violating His express command: "Come unto Me."

The Early British Church

John Alfred Faulkner says, in a book review in "The Biblical Review" (Jan., 1926):

"Pelagius was a Briton of parents probably living in Ireland (last part of the fourth, first part of the fifth century). Up to that time the church of these islands was rather Greek than Latin, and, speaking generally, that was what the whole early church was. That church emphasized for two hundred years the free will of man, his self-determination, no original sin or total depravity, either at all or not in the later sense, and therefore man's power to come to Christ and obey the Gospel."

The Roman Church and Prohibition

It is our privilege this month to publish a Communication from a learned friend of Christ's Mission, who has frequently rendered to it and its cause many valuable services. His trenchant observations are deserving of careful attention, for this gentleman is conservative in spirit and manner, and about as unlike the popular conception of an "anti-Catholic agitator" as he could possibly be. His words, though vigorous, are words of truth and soberness, and he is one of a fortunately increasing number of literary men who are at last breaking the almost universal "Protestant speechlessness" against which Mr. J. J. Chapman protested to Bishop Lawrence not long ago. May his tribe increase—and that rapidly!

As to a Papalist President

In the New York "Herald-Tribune," Feb. 21, Dr. Cadman, in reply to a question as to whether he thought the election of a Roman Catholic as President "would affect the Christian religion and the use of the Bible," made this amazing reply: "I do not. The power of the President of the United States to interfere with the religion of its citizens is negligible." He must surely have forgotten the immense power of patronage, direct and indirect, there is in the hands of the President. He presumably does not believe that Catholics really believe the teaching of their Church, that no others are entitled to any toleration—a doctrine clearly laid down by Pope Leo XIII in "Immortale Dei," and inferentially by Pope Pius XI in "Quas Primas." He overlooks the

fact that such a President would probably regard the Pope as really the Vicar of Christ and the visible representative on earth of God Himself, and that he would certainly, in such case, use all the power of his office to fulfill the injunction of Pope Leo XIII to "all Catholics worthy of the name" to "bring back the State to the pattern and form of Christianity that We have described." This injunction followed specific condemnation of every form of civil and religious liberty as driving the Roman Catholic Church into an "unrightful position."

CHRIST'S MISSION SERVICES

On Feb. 14, Mr. T. Magowan, a former Roman Catholic, delivered an interesting address on whether our life, our sweetness and our hope should be found in Jesus or in the Virgin Mary. He quoted prayers he was taught to recite in which Mary was given such titles, as "refuge of sinners," "gate of Heaven," "our life," "our sweetness" and "our hope." He then told us how he really found Jesus his personal Saviour and all sufficient, so that now he finds no need to pray to any other except to God through Jesus. He said his daily prayer to God is to open the minds and hearts of his relatives and friends in Ireland to accept the salvation purchased on Calvary and to make a complete surrender to Jesus as he has been privileged to do. Mr. Magowan was active in introducing the delegation from Ireland while here on their recent visit to various persons and societies, and felt glad that Ireland is hearing the pure Gospel preached

by such brave converts from Rome to Christ.

On Feb. 21, Rev. S. L. Testa, spoke on the subject, "From Darkness to Light." He gave a vivid description of the story of the man born blind. He made three points: 1. The miserable condition of the blind beggar; 2. The scene of the ecclesiastical trial, as the Pharisees were trying to exclude the testimony of the healed blind man from giving the praise to Jesus; 3. As the blind man had been excommunicated and rejected by those of his own faith, Jesus finds him and brings him into communion with Himself as the Son of God. The lesson is very precious as it portrays the experience of many converts from Romanism. Instead of fearing such priestly excommunication, it should be welcomed, if full communion with Jesus can be attained.

On Feb. 28, Rev. Thomas Barbieri, a former Roman Catholic priest, discussed in a most able way the attitude

Christians should take toward Romanism. He showed how Romanism is a mixture of truth with error and of Bible doctrine with paganism, whereas, pure Christianity is faithful to the Bible alone. He indicated that since the Popes claim to be the Vicars or representatives of Christ upon earth, they should be poor, instead of living in wealth and pomp, and residing in a palace containing more than a thousand rooms. They should go among the people to teach and succor them, instead of shutting themselves in as voluntary prisoners to be better able to draw upon the sympathy and purse of the poor

people; they should be humble and wash the feet of others, instead of asking people to bow down before them and to kiss their feet; they should be willing to carry a cross up Calvary's hill, instead of themselves being carried on high upon the shoulders of others like pagan kings.

KIND WORDS

The following are a few of the many Kind Words that reach us every week from appreciative subscribers. We would remind our readers that this Magazine is the only one in this country (so far as we know) that publishes every month an evangelical message to the Roman Catholic people, based on quotations from *their own Bible*.

Lansing, Mich.: "Kindly send THE CONVERTED CATHOLIC to the following four persons whose subscriptions I am covering by the enclosed check. I will mention your Magazine in my church next Sunday night, and give any who desire to subscribe a chance to do so, as I did last Sunday."

Eastport, N. Y.: "Enclosed please find five dollars to pay for a year's subscription for each of the five persons here mentioned. I am in hopes that through the reading of THE CONVERTED CATHOLIC the eyes of these men may be opened to see what Roman Catholicism really is."

New York State: "I enclose a money order of \$21.50 for the renewal of my subscription to the Magazine, and the remainder for Christ's Mission. I am thankful for the privilege of sending even this small sum to a Mission so

faithful to God's Truth and Righteousness, and delivering us from man or Pope-worship and dependence."

We are greatly encouraged by such letters and generous co-operation from so many of our subscribers who are thus helping us to make our Drive for new subscriptions a success. We have already mentioned in a former issue the valuable assistance given us for the spreading of the Magazine by a religious group of Christian men and women on the Pacific Coast. They have contributed nearly a hundred dollars during the last year, and are willing to double that amount this year. We wish to thank all who are thus aiding us to materially increase the number of our subscribers.

"Race or Nation"

In the New York "Times Book Review," Feb. 14, John Carter writes a review of this book by Gino Speranza, to which the attention of our readers has been directed before. From Mr. Carter's article we quote the following paragraphs:

"'Race or Nation' is a pitiless exposition of those facts which underlie the recent revolt of the so-called Nordic Americans against the flood of foreign blood, foreign manners, foreign ideas, which has found crude expression in such phenomena as the Ku Klux Klan, the Oregon School law and, more explicitly, in the Immigration Act of 1924. And it demonstrates quite clearly that the issue is by no means settled, and will not be settled until either the Americans control their own house

again or abdicate their Anglo-Saxon civilization. . . .

"According to Mr. Speranza, the two paramount issues of the future are to be the preservation of English as a national tongue and the public school system. Statistics show the appalling inroads made upon these institutions through foreign language churches, newspapers, schools and 'cultural' societies. The persistence of these racial tendencies is sociologically and biologically proved; the effect upon America has been a long series of extralegal protests: the Know Nothings, the A. P. A's, the Klan, both reconstruction and modern. In short, the object of patriots is defined as the 'preservation of the Union,' and for this struggle Mr. Speranza suggests several remedies which, if tentative, seem sufficiently drastic.

"Among these are: the preservation of the English language and of the American public school should be placed under the aegis of a national organization. The foreign language press should be controlled. Knowledge of English should be declared a prerequisite to holding any office, municipal, State or Federal, and to the franchise, and all should be registered with the police."

The price of the book is \$3.00, and it can be had from this office.

For information on "The Status of Cardinals" send ten cents to this office for "The Thrones of the Papal Viceroys Set Up in the United States."

MEXICO AND THE ROMAN CHURCH

BY ARTURO M. ELIAS, Consul-General of Mexico, New York City.

A Letter to the Editor, New York Times, February 21, 1926.

I was amazed on finding in "The New York Times" yesterday a special cable dispatch from Mexico, headlined "Mexico Will Seize Church Property," and in a smaller headline, "Nationalization Orders Issued and Priests Arrested."

It is extremely regrettable that "The Times," which has shown such special enterprise in sending an excellent correspondent to Mexico to secure at first hand the facts in the present controversy between the State Department and the Mexican Government, should fall into the error of publishing a dispatch so misleading. The facts, briefly, are these:

Mexico cannot "seize" any Church property, because there has been no Church property since the reform laws passed in the '50s of the last century, and added to the Constitution of 1857 in 1874, by which all Church property was nationalized and Church and State were definitely separated.

The Church has legally owned no property since that time. Occasionally the Mexican Government has discovered illegal accumulation of property, clandestinely acquired and in violation of the laws of the land. When such property, illegally acquired and held, has been discovered, the matter has gone into the courts, as in the famous "La Piedad case" in 1921. When the courts find that this property is actually held by ecclesiastical corporations or by dummies acting for them, it, of course, reverts to the national domain.

So much for the alleged seizure of Church property.

As to the "deportation" of priests the Constitution of 1917, Article 130, Paragraph 7, provides only Mexicans by birth may be ministers of any religious creed in Mexico. The reasons for this legislation are derived from the facts of Mexican history, which we need not go into here, except to mention that the historical role of the hierarchy has been to support every attempt of foreign intervention, including the French conquest in the '60s, when Napoleon III, with the aid of the Mexican clergy, succeeded in installing a Hapsburg Prince, Maximilian, as "Emperor."

Under the 1917 legislation the church in Mexico should nine years ago have removed from the active professional service the Spanish priests functioning. It did not do so, and despite repeated admonitions on the part of the authorities has maintained them. The law is now merely being enforced.

To say, therefore, as your dispatch does, that these functioning priests were "taken into custody without warning and time was not even allowed them to get their overcoats," is obviously ridiculous. These priests had nine years in which to get their overcoats.

It should be understood in this connection that this delay on the part of the Government has been due to a hope that the clergy in Mexico would cease obstructionist tactics against every Government program, against public

schools and against the Government's efforts to ameliorate the lot of the peon and city worker. Unlike the Catholic clergy in the United States, who rigidly support constituted authority and are wholly patriotic and public spirited,* the Catholic clergy in Mexico have consistently fought the constituted authorities, neglected their spiritual mission and been the uncompromising foes of all progress—spiritual, political and social.

New York, Feb. 13, 1926.

In an interview with a correspondent of the New York "Times," on Feb. 27, the Mexican Secretary of the Interior, Albert Tejada said in part, concerning Catholic education in Mexico: "The education that the Church has given to the Indian has been one that has kept the Indian from developing by forcing him to believe in miracles. Even in this day you may see Indian farmers who refuse to start spring planting until the priests bless the ground. The farmers lose much time until they can rake up enough money to pay the priests to bless the coming crops.

"Again, when the rainfall fails, what happens? The priests, after gathering fat fees, form processions carrying images to the fields, where the mere passage of the idols, according to the

teachings of the priests, will bring forth rain.

"All this has caused the Indian to remain in ignorance and has kept down his initiative, as, owing to the teaching of the priests, the farmers depend upon the so-called miracles to get their crops and to have rains, etc., instead of starting irrigation works that would insure water in all seasons.

"Again, our people are taught to believe the word of the foreign priest that the Church exercises its power over the weather and soil, etc., and they sit with hands folded until the priest has collected enough funds to permit the farmers to work rather than get better seeds and learn to use modern methods in order to get better crops.

"The Catholic Church in Mexico is not a religious institution but is purely political and again it is trying to become a political factor in spite of the fact that churches are only supposed to devote their time to religious functions."

"The real objection to Romanism in America is . . . that it is a Church in politics; an organized, disciplined, powerful rival to every political government. A religion in politics is serious; a Church in politics is deadly to free institutions. . . . The utmost that can be fairly charged against us is that we have aroused the spirit of Protestantism, from which no one Church can benefit, for the defense of the Americanism of which Protestantism is a part, and without which neither can survive."—Hiram W. Evans.

*We take it that Mr. Elias is speaking rather in his capacity as an officer of the Mexican Government, than as an individual, and that this sentence is merely a rhetorical decoration of the letter. It will certainly be taken in a strictly "Pickwickian sense" by any reader who knows anything about the attitude of the Roman hierarchy towards the Eighteenth Amendment and the Volstead Act of Congress—to say nothing of the Encyclicals of Popes Leo XIII and "Quas Primas," of Pope Pius XI.

"THE CATHOLIC CHURCH AND POLITICS"

This is the title of an article in "The Forum," March, 1926, by Count Giuseppe Dalla Torre, Editor of the "Ossovitore Romano," generally regarded as the organ of the Holy See itself. The contribution is preceded by an "editorial foreword" which shows, among other things that the Editor has not been blind to the fact that in all the papers presented by Catholics in the controversy that has now gone on for a year, "certain of the charges against alleged Catholic interference in local American politics have gone unanswered." In respect of sidestepping the issue, and writing more or less freely about matters not in dispute, this paper follows the same lines as those that preceded it.

On page 350, are two principles stated, which may well surprise some readers. The first is: "The end does not justify the means, no political aim, however just and noble it may be, can be attained by illicit means." Most people who have any knowledge of the history of Europe for the last six centuries have regarded a large percentage of the bloodshed in wars, and the deaths of thousands of martyrs at the hands of "the civil arm" of the Vatican ecclesiastical organization, as being examples of that very principle in action. Many who have read Cardinal O'Connell's fulmination against Prohibition and the Act of Congress enacted for its enforcement, will probably be surprised to learn one of "the Church's . . . fundamental principles" is

that "respect must be accorded to law." But such persons will find that there is "a string" to this assertion on the opposite page where Count Dalla Torre reminds us that the Roman Church is a "perfect and independent society [for a definition of the phrase "perfect society" see March issue, page 107], and is sovereign within its own sphere, in which it has every right to move and act. So far as Prohibition is concerned, it is hardly too much to say that the Eighteenth Amendment owes its existence, primarily, to the defiance of laws in towns, cities, counties and States by Catholic liquor men; until about the year 1900, the liquor traffic might almost be considered as an annex to the Roman Church, although, of course, there were many other individuals engaged in it. An interesting article dealing with what may be called the theological aspect of this defiance of law will be found in THE CONVERTED CATHOLIC, Dec., 1924, page 366. Of course the defiance of laws not only by liquor sellers, but by "wet" neighbors of "dry" cities and States—especially in respect of State and Interstate commerce—made the Eighteenth Amendment necessary. Since the "Forum" article was written, however, Pope Pius XI has promulgated the doctrine not merely of the "independence" of the Roman Church of the laws of the State, but of the actual super-sovereignty of his Church over that of every government in the world—alien in all such countries though it be. Of

Italy it is, of course, a home product—"made in Rome"—although it claims Jerusalem as its city of origin.

In "Immortale Dei" Pope Leo XIII said that it was the duty of all Catholics worthy of the name to use their best endeavors to "bring back the State to the pattern and form of Christianity that We have described." In Italy it would appear that an organization of laymen—"Azione Cattolica"—has been organized for "social action;" the purpose being, under the guidance of the Church, to facilitate, often anticipate, and always integrate the aims of the sacred ministry. Members of this body "are obviously bound by stronger ties to the duty of following in public life the teachings of Catholic doctrines" than those who do not belong to it. Of course some people will think the above a somewhat stilted description of the Knights of Columbus, Holy Name Society and similar organizations here. The "Azione Cattolica" is described as "the social militia of the Catholic Church, subject as it is to ecclesiastical authority."

The last three pages are devoted to this "social militia" and their activities. Now these are political and then again they are not. But whether the immediate object is political or no, the priest is in full control. This article is a typical Papalist document full of statements apparently more or less at variance with each other, so that one or more can be quoted on almost any angle of the subject; but through all runs the contempt of the Vatican for any law of which it may disapprove—by virtue of being sovereign within its own sphere."

"THE OUTLOOK" ON "QUAS PRIMAS"

One of the important weeklies of nation-wide circulation has not been hoodwinked by the Encyclical "Quas Primas," and speaks out quite plainly as to the real nature of the document, and the pretensions it sets up.

The writer of the article says that when the reports of the Encyclical first arrived the question that arose was whether the Pope was "undertaking to re-establish the position of the Roman Catholic Church as a super-sovereign State;" and after referring to such portions as can be acquiesced in by Protestants says that it "suggests the exercise of compulsion and declares definitely a form of authority which will arouse suspicion instead of allaying it, and create a spirit of resistance." A column and a half of space is given to quotations of the most reactionary sections of the Encyclical, and then the enquiry is made as to its meaning concerning the American public school system; as to whether the [alien] Roman Church claims an authority to determine what shall be taught in our public schools, and whether it means that the Roman Church declares that it is the duty of the nation under the universal law of Christ to support such schools as the Church may establish for the teaching of children in "sound doctrine and the leading of holy lives"?

The article closes thus:

Briefly summarized the argument of the Pope may be understood as follows: Christ is King of all peoples and nations. His law, which

He will enforce ultimately by and whose most conspicuous exponent vengeance, is one superior to all in the eyes of the nation is the Ku Klux Klan. not only in spiritual, but in temporal matters. Not exercising His temporal authority Himself while on earth, He left to His Church the right of exercising that authority. This authority of Christ's command is vested in the Pope as Vicar of Christ. The ultimate object of the Church is to control and rule Christ's Kingdom, which includes all peoples and nations whether they acknowledge Christ as King or not. Under the law of Christ, which it is the duty of the Church to establish and carry out, all nations should conform to this authority in their laws and in their education of the people.

It has sometimes been said that no Roman Catholic can be elected President of the United States. So far as this is an expression of religious bigotry and intolerance it is un-American. But it may be an expression of that fear of theocracy that springs from the spirit of civil liberty. History has shown that there is no greater menace to civil liberty than a theocracy, whether it is the theocracy of a Roman Catholic hierarchy or the theocracy of a Puritan commonwealth. Authority to promulgate, judge, and execute the law must be confined to the civil power if we are to maintain the institutions on which we have established this Republic.

All of which may be described as a high-brow way of stating the principles which underlie the activities of all those citizens who visualize the Papal Peril

Why He is a Protestant

The eminent French scholar, Auguste Sabatier, is quoted in "The Biblical Review" (Jan., 1926) as saying, in his "Outlines of a Philosophy of Religion:"

"I am a Protestant, not from any confessional zeal nor from racial attachment to the family of Huguenots, although I thank God daily that I was born in that family, but because in Protestantism alone can I enjoy the heritage of Christ, that is to say, because in it I can be a Christian without placing my conscience under any external yoke, and because I can fortify myself in communion with and in adoration of an immanent Deity by consecrating to Him the activity of my intellect, the natural affections of my heart, and find in this moral consecration the free expansion and development of my whole being."

In writing about a book in "The Biblical Review" (Jan., 1926) John Alfred Faulkner says: "In Christianity, for truth to give way to religion is absurd, because truth itself is religion or a part of it, and if other things wrong or indifferent gave way to religion the result would be evangelicalism rather than Romanism, because the latter excuses nine-tenths of her adherents from religion in any serious sense, and for the other one-tenth she makes a false definition of religion, whereas evangelicalism makes religion regnant for everyone and all the time."

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York. Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me."—John 5: 39.

WHAT SALVATION IS—HOW TO GET IT

According to the multitudes of thy tender mercies blot out my iniquity. Wash me yet more from my iniquity and cleanse me from my sin. . . . Turn thy face from my sins, and blot out all my iniquities. Create a clean heart in me, O God: and renew a right spirit within my bowels.—Psalms II, 3, 4, 11, 12.

I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh: And will give them a heart of flesh; That they may walk in my commandments, and keep my judgments, and do them.—Ezekiel xi, 19, 20.

Thou shalt call his name Jesus. For he shall save his people from their sins.—Matthew i, 21.

Except a man be born of water and the Holy Ghost, he cannot enter into the Kingdom of God.—John iii, 5.

Jesus came into Galilee, preaching the Gospel of the Kingdom of God . . . and saying, repent, and believe the gospel.—Mark i, 14, 15.

He that believeth and is baptized shall be saved.—Mark xvi, 16.

He that believeth in the Son hath life everlasting; but he that believeth not the Son, shall not see life.—John iii, 36.

He who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life.—John v, 24.

If then any be in Christ a new creature, the old things are passed away, behold all things are made new.—2 Corinthians v, 17.

When Jesus was on the earth, He once said, to the Jews: "You will not come unto Me that you may have life" (John v, 40), and in the sixth verse of chapter xiv, He said: "I am the way, the truth, and the life. No man cometh to the Father, but by Me."

The evil consequences of the neglect of His professed disciples—as well as those who have been reared in the Oriental religions—to "come to Him" in the sense quoted—have seldom been so graphically depicted within the space as on pages 31 and 32 of "The Literary Digest," Feb. 27, 1926. To begin with we have the spiritual experience of a Japanese, Yusuke Tsurume. In his early years Buddhist and Shinto religious rites "were performed round him," but it "was only their formal side that was in evidence, and they were accepted as a matter of fact. They did not make him think." When he was sixteen years old, he came into contact with "Christianity" attending regularly "Bible classes conducted by an American missionary, and after a time he thought himself ready for baptism." Whatever else he had been taught in the Bible classes he had NOT been told that Christ had come into the world to save him from his sins,

if he was willing to give them up, and accept by faith the atonement for them wrought by our Lord on the Cross. He said to the missionary, "You told me that salvation comes only through baptism, did you not?" "Yes, I said so," she replied. Her answer to a question as to whether the wise men of Japan, who lived and died when there was no Christianity in Japan, were in Heaven, "was upsetting to him"—all the more as he could not discern that certain of his classmates who had been baptized had "anything particularly good in them." He remained unbaptized, and it was "years later" before he learned that "the American missionary's interpretation was not the only one about salvation in Christianity." His religious cult—if it can be called religious—appears now to be a mixture of his notions of "Christianity" with Buddhism, Shintoism and Confucianism.

On page 32 is an account of a large meeting in Indianapolis addressed by Dr. Cadman apparently with the purpose of "rallying Protestants, Catholics and Jews" around the Fatherhood of God and the brotherhood of man, with the watchword "The Lord thy God is one." And in the last paragraph on the page, he is quoted as using the expression, "the religion of the Fatherhood of God and the brotherhood of man."

It is only necessary to say here that the Jews deny that Christ is the Son of God, the Roman Church crucifies Him afresh at every Mass, and their priests would shut up every Protestant church and school in the country if they had the power, while "Protestants" in theory at least, believe that Christ died for all men, once for all, on the Cross, making a complete atoning sacrifice for the sins of every human being. Just where the "religion" of the Fatherhood of God and the brotherhood of man makes a spiritual umbrella under which three such divergent groups can walk is hard to see.

Where is anybody to find the truth?

In Christ Himself, who is the same yesterday, to-day and forever—on earth as well as in Heaven.

Through all the ages among all nations and races of men S-I-N, and realization of its evil have been recognized as tremendous Facts.

Thanks be unto God, Christ Jesus and SALVATION, are also glorious Facts, of equal magnitude, although by no means so universally recognized. Indeed, the preaching of the Cross of Christ, "to them that perish," is "foolishness" to-day as when Paul so described it to the believers in Corinth, but it is equally true that it is "to them that are saved, the power of God." And "the foolishness of God is wiser than men, and the weakness of God is stronger than men." As true now in New York and Chicago and London and Paris and Peking and Tokyo and Cairo and Capetown and Buenos Aires as in Corinth 2,000 years ago.

Salvation is a Fact, not a Theory—much less a scheme of philosophy. Miss Agnes G. Rowlands is quoted in a sermon in the "Brooklyn Eagle," Feb. 15, as saying truly: "Salvation is not acceptance of beliefs, though it includes that. *Salvation is living the life of faith in and fellowship with Christ.*"

The Standard Dictionary defines Salvation as "deliverance from the penalty, pollution and power of sin especially as completely realized in a future state of holiness and happiness, also the state so produced, as the Salvation of Christ.

So far as "baptism" producing any such transforming effects as are described in the first two Scripture quotations given above every reader knows that it alone has never done it, either in his own experience or that of anybody he ever knew. Our Lord couples the power of the Holy Ghost with being "born of water," and in the citation from Mark, the believing comes before the baptizing. The other texts all indicate a complete transformation of the individual, quite beyond his power to effect for himself. Nor can mere membership in any church, the performance of any ceremony, or acceptance of any creed accomplish any such result.

Jesus Christ Himself is the Truth, and He invites you, dear reader, to come to Him that you may find that deliverance from "the penalty, pollution and power of sin," which you desire to enjoy—at times, anyway, if not constantly. Nor is there Salvation in any other. No Roman Catholic has ever found any lasting peace to his soul from his Mass-going, penances and absolutions and the observance of all the duties imposed upon him by his Church. Such individual Catholics as have made their way to Christ—as, for example, Cardinal Mercier—did so in spite of the teachings of their Church, not because of them. A search through several catechisms fails to disclose a single hint that such a thing as "Salvation" as defined above, is even a possibility for any living soul, and any such idea is totally absent from the Creed of Pope Pius IV.

No wonder that such an organization as the Holy Name Society should have been organized in an effort to wash out the mouths of members of the "only true Church" in good standing—and presumably to keep them clean when they were once washed out. No wonder that the Managing Editor of the Brooklyn "Tablet" has lifted up his voice in denunciation of profanity on the stage at Catholic entertainments in buildings belonging to the Church; also against immodest—not to say indecent—dresses worn by Catholic women and girls on such occasions.

But if your Church has not told you that you can be saved from all the sins that so easily beset you, it still remains true that in Christ is Salvation of the highest type that you can desire.

How to obtain it? Address Him right where you are, just as you would if He were standing before you in bodily form. Say that you desire deliverance from all that is in your nature that impels you to sin, and that you wish the peace and joy that will come from reconciliation with God. There are thousands of people who enjoy this experience and some of them probably live near you.

Let us all thank God that though Sin is a terrible Fact, Salvation from its guilt and power is a glorious Fact, too; also that You can have it, you can get it from Jesus Christ Himself, and you can obtain it NOW!

A SINN FEIN SOLDIER FINDS SALVATION

This interesting experience is condensed from the story contained in a booklet issued by the Society for Irish Church Missions, Dublin. The writer says that his only purpose is "to glorify Him who has saved me and cleansed me in His precious blood, by adding another testimony to the exceeding greatness of His power in delivering a poor misguided Roman Catholic, who at one time trusted in the righteousness of saints and his own good works to bring him to Heaven, but who now, through the mercy and grace of God, is standing on redemption ground, no longer trusting in men or churches or his own good works, but in the finished work of Christ on Calvary."

In 1914 the writer joined the Sinn Fein party in Ireland, and became a member of the 3rd Battalion, commanded by Mr. De Valera. He says that he expected to fall under the censure of the Church for this action, but to his great surprise, "in fact we could hardly move for the priests, who were present at most of our meetings and generally were the principal speakers. I refer chiefly to the large meetings held in the Mansion House in Dublin in 1915-1916. Priests were active in every way throughout the campaign. And, as Fr. O'Flanagan said in Dublin at a meeting recently, they turned 'the churches into political meeting-places by ranting, stupid, ill-informed political speeches from the altar.'"

He had learned nearly all his political opinions from the priests, and he was so impressed by the way in which the

"unchangeable" Church, later, turned from the men they had blessed in 1913-16, refusing them the Sacraments, and even burial in consecrated ground that he began to inquire into her doctrinal position, with happy results for himself. His sister had become an evangelical Protestant, and before leaving Ireland for Scotland, had asked a Mr. Murray to get in touch with her brother, and try to lead him into the experience she enjoyed. This gentleman complied with the request, with the result that the Sinn Fein soldier attended his Bible Class for some time. One thing he had learned during a short time he had spent in a Protestant school years before—that the Bible was the Word of God, and he decided to test the teachings of Rome by the Scriptures. "My first trouble was, I knew myself to be a sinner and longed for peace with God, but how could I obtain it? The idea of God that children get in a Convent school is this—God is very holy and very just and He stands with His arm outstretched with the Sword of Justice, to bring it down without mercy on the head of the sinner; but between God and the sinner there are a number of saints, including the Blessed Virgin Mary, who keep the sword of justice from coming down on the head of the sinner. So if a Romanist wants to obtain peace and favor with God he must go to the saints and ask them to intercede for him."

In the book of Isaiah he found this text, "Come now and let us reason together, saith the Lord; though your

sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

In the New Testament I found the same message. God manifested in the flesh says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Oh! the joy and peace that came from trusting Jesus. I praise God for His goodness to me, for not only did He show me the errors of Rome and the truth of Protestantism, but He also showed me my great need of coming to Jesus, who alone could give me peace and joy in believing; for we are not saved because we are Roman Catholic or Protestant, but because we believe in Jesus; saving faith, in the New Testament, is always connected with a living person, not a creed or formula or system, and that Person is Christ Jesus, who never turns away from a returning sinner.

"Preying on Latin Catholics"

In "The Sign," a magazine published by the Passionist Fathers at Union City, N. J. (Nov., 1925) is an article headed, "Preying on Latin Catholics," the said "preying" taking the form of the distribution of "bibles" [sic] in South American countries. In it is this alleged quotation—probably genuine—from a Protestant worker to his Home Board:

"Priestly domination has openly checkmated the advance of this republic (Colombia) and is responsible for many revolutions. . . . A school teacher with a wife and family in a backward and fanatical province, feeling a heart-hunger

which Masses in Latin could not satisfy, purchased a Bible from a Bible Society agent for sixty cents, and he and his wife nourished their starving souls. He wrote exhilarating letters about his new-found freedom and joy. He ceased to attend Mass and joyfully bore witness to their friends of the liberty of the Gospel of Christ. . . . In the Roman Catholic Seminary where thirty young men were in preparation for the priesthood, a Greek and a Latin Bible were the only ones in evidence. They were placed on special desks, but the students did not possess Bibles or study them as text books."

This last sentence goes far to explain many things in Latin America. If the priests have no acquaintance with the philosophy of the Scriptures—to say nothing of its ethical standards—the people must of necessity be ignorant also. And in a general way it may be said that it is the influence of the Bible and its teachings that makes the main difference between America north of the Rio Grande and all the countries south of that river.

If during the last fifty years—or even the last twenty—American evangelical Christian people had devoted as much effort to give the Catholic people the real Gospel of Jesus Christ as the priests and laity of Rome are now expending to "make America Catholic" the Vatican would have far less power in our land than it manifestly has to-day.

CONCERNING "MISREPRESENTATION"

The New York "Times," Feb. 1, quoted Cardinal Hayes as charging "leading and respectable periodicals" with "unpardonable and glaring misrepresentation and error on some of the most elementary points of Catholic teaching," in a letter to Mgr. Lavelle, Rector of St. Patrick's Cathedral, in a letter read from the pulpit by the latter the day before. On the whole, the Cardinal has little cause for complaint, as the most frequent weakness of papers that inform their readers of the sinister activities of the Roman Church against the liberties of this nation is the emphasis placed on what Rome does, rather than what the Roman cult really is. In the case of some journals, too, the literary method is at fault, in that vulgarity, and sometimes, even coarseness of language in writing of serious things, antagonizes those who think that matters concerning religious doctrine and practise should be dealt with in a serious and dignified manner.

But the non-Catholic public has by far the greater grievance against the Papal press propagandists on the score of misrepresentation and falsity of statement in respect of the doctrines and practises of the Church.

In the New York "American," for instance, Feb. 21, the Cardinal himself was quoted as saying in an interview, that "the Catholic Church has lost nearly all North Europe because she stood on" the principle, with regard to divorce, that, in respect of divorce, married people were "twain until death do them part." The matter of divorce, as such,

had no part in the loss of North Europe to Rome. The Reformation of the Sixteenth Century dealt with matters of a totally different character—justification by faith, indulgences, the supreme authority of the Scriptures, and teachings that affected the spiritual welfare of the individual. And even in the case of Henry VIII and the divorce of Queen Katherine, the religion of the nation remained Catholic long after that King had emancipated his country from the greed and tyranny of the Papacy. He himself remained a Catholic to the day of his death, and put his trust for Salvation, not in Christ but in the Virgin Mary and certain saints, as his will set forth. He never believed in one Protestant doctrine. His example was probably not without effect on the Continent, but it was the acceptance on a large scale among the northern nations of the teachings of Wycliff, Huss, Luther, Calvin, Knox, and other reformers, and the "open Bible" that "lost" North Europe to the Roman Church.

In the booklet containing the Pittsburgh advertisements (Dec. 16) it is said, "Everything that is true in every religion is taught in the Catholic religion without any admixture of error." Tested by the Douay Version of the Scriptures, not one of the most important teachings of the Roman Church finds warrant in the words of our Lord or the writings of his Apostles. There is no suggestion that any "unbloody sacrifice" of the Mass is needed to satisfy God the Father, because of the

defective nature of the atonement wrought by Christ on the Cross; or that any good works of our own are needed to piece out the righteousness of Christ imputed to all who accept His Salvation; or that there is any such place or condition as "Purgatory;" that Christ conferred any kind of supremacy or leadership over the other Apostles upon Peter; that Christ gave the Apostles power to offer any sacrifices on behalf of the people (as at the Mass); or that the intercession of any person living or dead was necessary to obtain any blessing or favor from Him; that His Church should be either "holy" or "infallible" or set itself above the rulers of earthly states, nor is there a word of any of the teaching that embraces the "treasury of grace," remittance of temporal punishment for sin, or "indulgences." Judged by the Catholic Bible, these are all human inventions, and "errors" in so far as they are derogatory to the work of redemption accomplished for us by our Lord.

The same advertisement continues: "Vast multitudes, who are not Catholics, actually believe nearly all the doctrines of the Catholic Church without knowing it." The above are among the most important of the Roman "doctrines," and how any person can believe any of them "without knowing it" is hard to understand.

In the advertisement, Dec. 19, we read, "The Catholic Church celebrated its silver jubilee many years before the last book of the Bible was written. It was more than 300 years after the founding of the Catholic Church that the world received the Bible." The

Church OF Rome did not come into existence until the Seventh Century, although, of course, there was a church IN Rome before the Apostle Paul arrived there. And the Roman Church did not secede from the Eastern Church till the Ninth Century.

In the advertisement, Dec. 20, "The Catholic Church loves education." It is sufficient to point to the illiteracy figures of the countries of Central and South America where they run from about 35 per cent. to 60 per cent.



This cut, which really embodies the spirit of all the Papalist propaganda now flooding the country, appeared in *The New York Times Book Review*, February 7. It is "from a woodcut by Will Dyson." The descriptive caption read: "G. K. Chesterton and Hilaire Belloc, the English Medievalists, Singing Their Hate Against Modern 'Enlightenment.'"

One of the most able propagandists of the Roman Church is undoubtedly Mr. Hilaire Belloc, and nobody will challenge his courage when he undertakes, in a "History of England," of which Volume I is already published, to show that the origin of English "institutions" is to be found, not in "an imaginary barbaric German ancestry," but in "known and recorded Roman

civilization." A reviewer, writing in "The New York Times Book Review," Feb. 16, says: "There is, in short, no English history as a thing apart. England was a part of Rome and the Roman Church, and it is only by attending to its political and ecclesiastical connections that its growth as a nation is properly to be understood." And later, he says: "What saved England was what made it—the Roman spirit and the Christian [Catholic, of course] faith."

The reviewer says that if the other three volumes are carried through on the lines of this one it "may be expected to draw fire from Catholics and Protestants as well as from historians who have no religious prepossessions." From which we may infer that like other propagandists of Rome, Mr. Belloc has not always handled the facts with meticulous care, or presented them in such a manner as to preclude successful controversion.

Was St. Peter Ever in Rome?

To the average non-Catholic this is a question of not the slightest importance; but it is hardly going too far to say that there are many individuals in the Roman Church, the foundation of whose "religion" would be gone if it could be proved to their satisfaction that the Apostle Peter never set his foot in the City of the Cæsars. Indeed a Catholic writer is quoted in the first chapter as saying, that, "the conclusion which follows from the fact of St. Peter being Bishop of Rome is important, and one which every Catholic looks upon as the foundation of his faith."

A learned scholar of the last century, the Rev. Mason Gallagher, D.D., has in a volume of 250 pages dealt with this question in great detail, his method largely consisting of the ranging of citations from many writers of many periods of time treating of both sides of this disputed question.

In spite of the learned character of this book which fairly "bristles" with "authorities" on various points, it is not in any sense "hard" reading. For pastors, students, Sunday-school teachers and others whose work it is to instruct others in Protestant doctrines and practise the book is really a valuable one.

The Late Archbishop Cieplak

"The Catholic News," Feb. 27, gave forth this cryptic utterance in an editorial concerning the late Archbishop Cieplak, of Poland, who died in February at Passaic, N. J., and at whose funeral in St. Patrick's Cathedral a requiem Mass was celebrated: "Out of his exile he has gone to be forever with his Lord, and we are sure that his powerful intercession at the Throne of Grace will avail much." The writer would seem to be sure that the Archbishop is in Heaven. But the next sentence reads: "Meanwhile we join with the friends of right everywhere, in praying that the heroic soul of John Cieplak, martyr in spirit and confessor of the faith, may rest in peace!" To the average non-Catholic mind there is something incongruous in praying that a man who is already in the presence of God should "rest in peace."

THE ROMAN CATHOLIC CHURCH AND PROHIBITION

Does the Roman Catholic Church propose to defy the United States Government and encourage its members to openly violate the Constitution? Has it given official notice that it will lend no aid to the enforcement of Prohibition law, but will on the other hand resist enforcement?

In the January number of *THE CONVERTED CATHOLIC* reference was made to an appeal prepared by the United Committee for Prohibition enforcement, and forwarded to the Pope inviting him to advise the Catholic people to yield willing obedience to the Prohibition law and to assist in its enforcement. The Pope apparently chose to reply indirectly, for early in February three Cardinals, O'Connell, of Boston; Hayes, of New York, and Mundelein, of Chicago, issued statements which, to say the least, were exceedingly cold toward Prohibition. This combined pronouncement has many of the earmarks of a concerted effort on the part of the Roman hierarchy to encourage defiance of the Government in its efforts to enforce the Prohibition law. The writer looks upon it as the most sinister event of recent days.

Much prominence was given in the daily press to the statement of Cardinal O'Connell, which was intended to be official. As a public document it is open to criticism, and if the positions taken be found to be unsound the author must be expected to accept criticism just as would any other in public life. His statements are not easy to review, for they are made up

largely of quotations from British sources, and in England conditions differ widely from those that prevail in the United States. Here there is one supreme question: Shall the law be respected and honored, or shall it be defied? We look in vain in the pronouncements of these high priests of Rome, for one word in support of the Government's efforts to enforce law.

Instead, Cardinal O'Connell quotes with praise the following:

"Prohibitionists, having formed the bad habit of misrepresentation, will continue to repeat that same attitude. They have made misrepresentation their all-the-year-round practise."

This we deny emphatically. They accept the Eighteenth Amendment as a valid part of the Constitution of the United States. They know full well that with respect thereto all are in one of two classes—the one that respects and voluntarily obeys; and the other that either secretly or openly flouts it. The American people are determined to ask every man: "On which side do you stand?" We are well aware that all the bootleggers and rum-runners, and all who participate in their iniquities, are on one side. The American people, the hard-headed but not hard-hearted citizens, are anxious to know if the hierarchy of the Roman Catholic Church intends to stand officially on that side, and give them aid and comfort, if not share, in their contumacious anarchy.

The Roman Church does not come

with clean hands when it denounces Prohibition, as Cardinal O'Connell does, as unscriptural. He speaks of "the supreme honor paid to wine along with bread as the matter of the Holy Eucharist." The Protestant Churches continue to respect and obey the command of Christ, "Drink ye all of it," for the fruit of the vine is offered to every communicant at every communion service. But the Roman Church, in direct defiance of the Saviour's command, prohibits all its lay members—some 10,000,000 of them in the United States—from ever tasting wine in the Holy Communion. We wish to ask, "Have Prohibitionists or Catholics denied wine to communicants?" Everyone knows that special provision is made in the Volstead law that no reputable church official shall be denied wine for sacramental purposes. For any Romanist to make a point against the use of wine in the sacrament of Holy Communion is downright hypocrisy.

The Cardinal says further that the Church does not need "persuasion to fight against intemperance. From the days when St. Paul warned the Ephesians not to be drunk with wine the church pastors have dealt faithfully with this ugly vice."

We sincerely wish that the evidence of the truth of this assertion were more positive. There are some who will recall that in the days of the saloon there was just beyond the prohibited distance—200 feet—from nearly every Catholic Church in New York City one or more saloons into which men, coming on Sundays out of these

churches, literally streamed with remarkable regularity. All are aware that in those days the law of New York State required the saloons to be closed on Sundays. We never heard of a priest exhorting his parishioners to avoid these law-defying institutions in order to show respect for the statutes. They may not have connived in the breaking of the law by obtaining contributions from those saloon-keepers, but there was a widely spread feeling among those likely to know, that they did. As a matter of fact, the Roman Church has few social reforms to its credit in this country. As an agency for the uplift of society generally it has its record yet to make. If it, through its official leaders, now gives countenance—to say nothing of moral support—to bootleggers and rum-runners it will have much cause for criticism to remove before it can help lead the wet elements of the country into the clear air of sobriety.

The argument that Prohibition is unscriptural cannot be settled by the dictum of prelates. The fact that literally millions of American citizens who draw their inspiration from the Scriptures, and who believe that "the strong should bear the infirmities of the weak," are convinced, by the experience of the last fifty years, that in dealing with a business that is so absolutely unscrupulous as the liquor traffic has always been, and is still, there is no other course open than to destroy it, as was done with slavery. There were many who defended slavery on "Scriptural" grounds. Nobody does so now.

As for prohibiting things of which

Scripture does not express direct disapproval what organization can come within hailing distance of the Roman Church? The prohibition of wine to the laity in the Eucharist has been noted. While St. Paul expressly approved meats, to be eaten with thankfulness, the Roman Church prohibits them on Fridays and other days. While Old Testament priests and New Testament ministers, including Bishops and Deacons, are advised to marry, the Roman Church prohibits this "sacrament" to all her priests and to thousands of monks and nuns as well. No organization of modern days, by its unnatural prohibitions, has denied the normal life, with the privileges of home and children, to such an array of men and women presumed to be of the highest physical type, and hence especially fitted for parenthood, as has the Roman Church. For going contrary to Scripture the Prohibitionists are "not in it," as compared with the priests of Rome. They only ask that in the interests of a better and a more sober citizenship all good citizens voluntarily stop using, as beverages, drinks with alcoholic content, for alcohol is a poison, and they say to all who encourage violation of the law:

"If you make this poisonous stuff for sale and transportation, you have to be put into the class of heartless citizens who have no serious regard for the higher rights of humanity. If you put yourself into the class of law-breakers for the profits of the trade, you come dangerously near such persons as the counterfeiter and the hold-up

man. Do you want to put yourself in that class?"

Before the Roman Church takes a final stand on the question its leaders are invited to consider the high moral purpose that led to the Eighteenth Amendment. A great host of patriotic citizens whose moral sense was outraged by the open partnership between the Government and the liquor traffic, when it was made a revenue producer during the old saloon days, cannot be persuaded to go back into that partnership. Nor will they deem those to be good counselors who make common cause with the bootleggers in the interest of "freedom," when they are the most arrogant deniers of freedom our country knows. It is absolutely untrue to assert, as did "Extension," official organ of the Catholic Church Extension Society, in its issue of Feb. 10, that "the common people of the country . . . are poisoned and driven to lawlessness by an act of Government that was conceived in bigotry, brought forth while our red-blooded men were in the trenches, and is surviving only through the efforts of paid lobbyists and intolerant propagandists who would otherwise be out of a job."

To such we reply in the words of St. James: "Let no man, when he is tempted, say that he is tempted of God: for God is not a tempter of evils: and He tempted no man. But every man is tempted, being drawn away by his own concupiscence, and allured. Then when concupiscence hath conceived, it bringeth forth sin: but sin, when it is

completed, begetteth death." (i, 13, 14, 15—Douay Version).

Also in the words of St. Paul to the Romans: "Let every soul be subject to higher powers: for there is no power but from God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation." (xiii, 1, 2—Douay Version).

St. Paul was certainly speaking of the civil, not ecclesiastical power. On the other hand, Cardinal O'Connell closes his statement with the veiled threat of the penalties of canon law which hang over "ecclesiastics" and "editors in particular" who may venture a personal opinion. Does he mean to say that any Catholic "ecclesiastic" or "editor" who supports the Prohibition law "has nothing important to communicate that is really worth printing?" From this it would appear that all public discussion of this subject within the Roman Church is to be cut off and that every ecclesiastic and editor has to speak in the same unpatriotic note as his hierarchical master. If so, the spirit of freedom is evidently absent from the Roman Catholic Church, and in this regard it would seem to be heading toward open defiance of the Constitution of the United States.

We close with the inquiry of our opening sentence: "Does the Roman Catholic Church propose to defy the United States Government and encourage its ministers to openly violate the Constitution? Has it given official notice that it will lend no aid in the enforcement of the Prohibition law, but

will, on the other hand, resist enforcement?"

WHITAKER ANDERSON.

* * *

In the New York "American," Feb. 12, Arthur Brisbane says: "There is undoubtedly a well-organized Catholic movement toward modification of the Volstead law. The Catholic Church works steadily, takes its time, knows how to get results, and is never in a hurry."

As showing the extent to which the Rome-Rum war on the Eighteenth Amendment is being waged against the American nation as a whole it may be well to note that in a letter to the Editor of the Boston "Transcript," Jan. 16, Olin Merrill says that counting New York, Maryland, Connecticut and Rhode Island as being against the Amendment, there are forty-four States in which the electorate in those States either directly or indirectly have approved of the action of the Legislatures that ratified the Eighteenth Amendment. Let us see whether this statement is correct and whether it is founded upon actual facts that are determined by records. Twenty-seven States that ratified the Eighteenth Amendment: the people in those States adopted Constitutional Amendments making prohibition a part of the Constitution of their State by referendum vote, so that while the legislators, in conformity with the Constitution of the United States, approved of the Eighteenth Amendment, they only obeyed the mandate of the people of those States as expressed by a direct vote. This leaves seventeen States in

which the Eighteenth Amendment was ratified by the Legislature. The only question concerning this method of approval is whether the legislators were elected by the people, whether the question of prohibition was a direct issue."

Mr. Merrill then says that Massachusetts ratified the Amendment in both House and Senate by a strong vote, April 2, 1918, and a State Prohibition enforcement code was passed and signed by the Governor, May 18, 1921. On petition by a "wet" organization a referendum on the enforcement act took place in 1922, the vote being 323,964 votes for and 427,840 against it—a "wet" majority of 103,876; but another referendum occurred Nov. 4, 1924, and the enforcement code was carried by 454,198 against 449,451—the whole vote being 904,149 compared with 751,804 when the "wets" won. This attitude is the more noteworthy in that Massachusetts has 95 per cent. urban population, and a large percentage of foreigners against any prohibitory enactment. Most of these foreigners belong to the Roman Church.

Mr. Merrill also refers to Pennsylvania, "a rum State from its earliest settlement." The Legislature ratified the Amendment Feb. 25, 1917, but the State refused to pass an enforcement code. Gifford Pinchot, soon after, was elected by an overwhelming majority on the issue of enactment, maintenance and enforcement of prohibitory legislation. On March 27, 1923, the Legislature passed an enforcement code. In 1922 the State approved ratification of the Amendment by direct vote of the people. "In nearly every State," says

Mr. Merrill, "the Amendment after ratification was approved by the people of the several States. The vote of the Legislatures of the several States was overwhelming in favor of ratification. In the House of Representatives 86 per cent. voted to ratify, and in the Senate 85 per cent.

"No Constitutional Amendment ever submitted to the people of this country has had a cleaner bill of health than the Eighteenth. Persistent attempts of the liquor forces to compel a recession from the Prohibition laws have met with defeat. Only in New York and Maryland has any success been attained."

The utterances of the three "Princes" of the Roman Church were speedily followed by a recrudescence of wet propaganda, one feature of which was a "referendum" by a large number of newspapers throughout the country which published a ballot whereon the reader was asked to vote (1) in favor of the Eighteenth Amendment; (2) for its repeal; or (3) for the restoration of the liquor traffic under the camouflage of modification of the Volstead Act—and "light wines and beer"—just as if these beverages were not as harmful as "spirits." While, of course, the result of this referendum will be chiefly to create a directory of enemies of the Constitution, it will not be without effect on the average politician, and it will behoove every Protestant to leave no stone unturned from now on to protect the nation from this new combined attack from the forces of Rum and Rome in active Rebellion against the Constitution and the nation.

"ROME" A CREATOR OF UNBELIEVERS

We have frequently referred to the absence of religious feeling and thought in the writings of leading South and Central American editors, authors and poets, all of whom have presumably been brought up in the Roman cult, but we had never thought that the same feature characterized the writers of Ireland. Yet so it is, according to William Butler Yeats, an Irish writer of repute. In the literary supplement of the New York "Times," Feb. 20, 1926, he is quoted thus: "The intellect of Ireland is irreligious. I doubt if one could select from any Irish writer of the last 200 years until the present generation a solitary sentence that might be included in a reputable anthology of religious thought. Ireland has produced but two men of religious genius: Johannes Scotus Erigena, who lived a long time ago, and Bishop Berkeley, who kept his Plato by his Bible; and Ireland has forgotten both; and its moral system, being founded upon habit, not intellectual conviction, has shown of late that it cannot resist the onset of modern life. We are quick to hate and slow to love; and we have never lacked a press to excite the most evil passions." Perhaps the most significant sentence is this quotation—"its moral system, being founded upon habit, not intellectual conviction . . . cannot resist the onset of modern life." The only "religious thought" that can do this, is the "thought" based upon the spiritual experience of those whose lives have been transformed by divine power, and who live in more or less communion with God.

A partial explanation of the word "habit," as used above, is found in a sermon on "Faith and Reason," by Dr. McGinnis, of Brooklyn, in the "Brooklyn Eagle," Feb. 11: "You believe an individual doctrine of the Church because your understanding is convinced that the Church speaks by divine authority; that it cannot err, and divine grace moves your will to belief." Not a word suggesting personal experience that any particular Church doctrine is true, because it has satisfied any need of the soul.

Every reader who knows the difference between the salvation of God, and a religion of "habit" should do all in his power to help Christ's Mission in its efforts to set the true Gospel of the transforming power of the Grace of God before the Catholic peoples.

Senator Capper, of Kansas, believes in the Bible and in the Church. In an address at Emporia a few days ago he said: "I like to think of Kansas as a distinctly Christian Commonwealth, not surpassed by any other State. I believe in the Christian life. History has shown that every great American was a student of the Bible. The Bible is the corner stone of this nation. All will not agree with me, but I would like to see the Bible read for ten minutes daily in every public school." The Emporia "Gazette" says, in comment, that those who heard him "understand why Capper is a power in the United States Senate." — "Watchman-Examiner," Dec. 31, 1925.

THE MEXICAN NATIONAL APOSTOLIC CATHOLIC CHURCH

"The Watchman-Examiner," Feb. 18, has an account by Courtney De Kalb, of the new National Apostolic Catholic Church in Mexico. Early in this year Padre José Joaquín Pérez, put out a manifesto announcing its establishment with himself as Patriarch. He is described by the Roman priests as a "renegade" priest, long known to have Protestant leanings. "Co-operating" with this Church are the Knights of Guadalupe who have adopted the Virgin of Guadalupe as their protectress. (It is not explained just how the said Virgin of Guadalupe can consistently assist these Knights in their operations against the Pope's organization who conferred upon her the position she now occupies. As a matter of fact we suspect that neither body will get any help from her). But Mr. De Kalb says that "there was inspiration in taking as patroness for the Knights of Guadalupe one who stands, more particularly than any other symbol that could have been chosen, for an assertion of the principle of nationalism in religion."

Although President Calles has been denounced by the Papalists as an enemy of the Church, when Padre Luis Monje, a priest of this new Church, forcibly seized the Church of La Soledad, in Mexico City, ejecting the Pope's priest therefrom, the President ordered the church restored to the parish. Of the President himself we read that he "is first and foremost a Mexican, and, next, he is endowed with an unusual love of rigid justice. Therefore it is

comprehensible that he would regard with favor so distinctly national an organization as the new Mexican Apostolic Church; but also he would see that the Roman Catholic Church was given all the rights to which it is entitled in accordance with the Constitution and executive decrees, which bear equally upon every creed."

After mentioning points of resemblance between the new organization and the Old Catholics of Europe we read that it takes as a corner-stone one derived directly from the ancient Spanish Apostolic Church. The Church presided over by the Primate of Spain is an affiliated Church, founded certainly by St. Paul, and traditionally also by St. James the Apostle.

Independent Development in Spain

Certain it is that the Church developed in Spain quite independently of Rome, thoroughly organized at a very early date, and that a Church liturgy was evolved by the early bishops, under the influence of San Isidoro, who dominated the second council of Seville in 619 A. D. This liturgy came into use throughout all Spain, and remained the only liturgy of the Church until 1071, when the Roman liturgy was accepted in Aragon, and later was introduced into Catalonia and Navarra. This was notwithstanding the approval of the ancient Spanish rite by Pope John X. The attempt to supplant the Spanish rite, known as the Mozarabic or Gothic liturgy, produced an insurrection in Aragon, and the old form of worship was restored. The struggle for indepen-

dence from Rome persisted for centuries against all the efforts of the Popes to secure the adhesion of the Spanish clergy and people to the authority of St. Peter. The schism resulted in a split from any acknowledgment of the Pope, though Clement VII, of Avignon, was accepted as a spiritual leader. Upon his death, under the Spaniard, Pedro de Luna, the Spanish National Church enjoyed complete independence until Pope Alexander VI, during the reign of Ferdinand and Isabella, made many concessions to the Spanish Church to gain recognition, and conceded the title of "the Catholic" to the rulers of Spain. Among these is that of the nomination by the crown of the higher dignitaries of the Church, a privilege jealously guarded, and the continuance of the use of the Mozarabic liturgy every day in special chapels, one in Toledo, erected by no less a person than Cardinal Ximenes, and the other in Salamanca."

So that the new Mexican Catholic Church evidently has affiliations with a virtually "independent" Catholic Church in Old Spain, which in turn dates back to the days of the Apostles.

* * *

A novel does not seem a promising place in which to find a key to the whole complicated situation in Mexico. But the author of "The Plumed Serpent" appears to have plainly set it forth in four short sentences quoted in a review of the book in "The Literary Digest International Book Review," March, 1926. The reviewer says: "In the belief of Don Ramon, the trouble with the Mexican people is that they have lost

their connection with God: 'For Jesus is no Saviour to the Mexicans. He is a dead god in their tomb . . . The white men brought no salvation to Mexico. On the contrary, they find themselves shut in the tomb along with their dead god and the conquered race.'"

LUTHERANS REJECT ROME RULE

The "Protestant speechlessness" concerning the Encyclical "Quas Primas" has been broken by the National Lutheran Council, and in a fashion that should be imitated by every Protestant denomination. At the last moment before going to press, in the "New York Times," March 21, appear extracts from a statement unanimously adopted at Chicago, March 20. Its most salient paragraph reads:

"We may not say that the Pope is not sincere in his expressed desire to see Jesus Christ universally recognized as King over all people and things on earth; but there can be no doubt that he thinks, and perhaps sincerely, that the best way to bring this about is to counteract, as far as possible, the Reformation and the liberating truths of the Gospel which it restored to men. It is on October 31, or the Sunday last preceding that date, that we usually celebrate the festival of the Reformation; and this has been done by Lutherans in all lands for four hundred years. What a master stroke it would be if His Holiness could set up a festival that would be enthusiastically celebrated with 'manifold ceremonies of veneration' not only by Catholics but also by great multitudes of Christians calling themselves Protestants. But we, at least, will not be caught."

In other words: "We will not have this man to reign over US!"

Book Premiums for New Subscribers

FOR TWO NEW SUBSCRIBERS: A Set of these Booklets (while they last): "The Papacy in American Politics," "The Thrones of the Papal Viceroys Set up in the United States," "The Mind of the Vatican on American Political Institutions," "How Pope Pius X Crushed the French Sillon," "How Italy Fought the Papacy."

FOR THREE NEW SUBSCRIBERS: One Bound Volume of **THE CONVERTED CATHOLIC**, which is as "alive" to-day as when written.

FOR FIVE NEW SUBSCRIBERS: "Was the Apostle Peter Ever at Rome?" "Paul Errington and Our Scarlet Prince."

GLIMPSES OF INDIAN AMERICA

BY W. F. JORDAN

A book that was interesting six months ago has been made an important one since the recent Montevideo Conference of Missionaries and Educators. Seventy-five per cent. of its contents will be "news" to the average evangelical Protestant.

Price, \$1.75

PAPAL PAGANISM

BY J. A. PHILLIPS

This is not an attack on the Roman Church, but rather a study of Catholicism as a religion. In Part I the author deals with the pagan "Nature," "Origin," "Enlargement," and "Evolution" of Romanism; in Part II, with the "Truceless War between Romanism and Christianity."

Price, \$1.50

RACE OR NATION

The Conflict of Divided Loyalties

BY GINO SPERANZA

In this book the author discusses the effect on our national institutions—the bar, the public schools, the church and the press—of the presence in our country of great elements with differing traditions, customs and points of view.

Price \$3.00

FIFTY YEARS IN THE CHURCH OF ROME

With portrait of the author, and other illustrations. 8vo., cloth. \$3.00

Twice have the plates of this book been destroyed by the foe. This book is hated by its enemies because it exposes their dangerous heresies. It should be read by all who desire a more perfect knowledge of the dangerous doctrine of the "Roman Catholic Church."

"In these days, when Rome is making such bold attacks on our free institutions, this book ought to be in the hands of every patriot. We guarantee the book to be all that is claimed for it. It is a ringing campaign document, a regular arsenal of weapons against Pagan Rome."—St. Louis Observer.

CRUSADING IN THE WEST INDIES

BY W. F. JORDAN

For fourteen years the author traveled incessantly throughout the Latin-American Republics. He knows their life. He knows their spirit. He knows their needs as few men. He has discovered as one of the great bishops of India discovered, that the work among these peoples is very similar to that in the great mission fields of Southern Asia.

Price, \$1.75

FOXES' BOOK OF MARTYRS

An Edition for the People Prepared

by

W. GRINTON BERRY, M. A.

Price, \$1.25

Roman Catholicism and the Ku Klux Klan

BY REV. CHARLES E. JEFFERSON.

Pastor, Broadway Tabernacle, New York City

Price 25 Cents

Free for One New Subscriber

Fifty Years in the Church of Rome

By the Late FATHER CHINIQUY

This Book contains very interesting passages with regard to the assassination of President Lincoln.

Price \$3.50

Can be Obtained from this Office

OUR ENGLISH BIBLE

The Story of its Origin and Growth

by

H. W. HOARE

Late of Balliol College, Oxford

A new and revised edition of a standard work of importance and value. It is well written, informing and inspiring, and should be in the library of every minister and other worker for the spread of evangelical truth.

Price \$2.00

Can be had from this Office.

WAS THE APOSTLE PETER EVER AT ROME?

BY REV. MASON GALLAGHER, D. D.

A scholarly discussion of the evidence and arguments presented on both sides of this disputed question.

With index and list of 40 principal authorities quoted. 250 pp.

Price \$1.00

Can be obtained through this office.